

TA'DIB AS A CONCEPT OF ISLAMIC EDUCATION PURIFICATION: STUDY ON THE THOUGHTS OF SYED MUHAMMAD NAQUIB AL-ATTAS

Komaruddin Sassi

Sekolah Tinggi Ilmu Tarbiyah al-Qur'an al-Ittifaqiah Indralaya

Email: sassikomaruddin@yahoo.com

Abstract

Various changes in the social, economic and political order that are developing today have an impact on the terminology and conception of the purpose of education. This article aims to describe the thoughts of Syed Muhammad Naquib al-Attas, the philosopher of Islamic education in the Malay world, about the concept of ta'dib as a clarification of Islamic education. According to al-Attas the concept of Islamic education must be returned to its essence, namely to prepare, direct, and restore the purpose of education to its essence. The essence of the purpose of education is to make students understand and realize their position in the order of existence and the creation of an orderly cosmos, and their relations as beings with Allah (khaliq). This has implications for students' conviction that whatever they do is in order to get closer to Him. From here, humans will naturally be born with good manners and noble characters. Education, thus, is a media of clarification to remind, acknowledge, and re-cognize each person's existence to his khaliq in accordance with the primordial agreement (pre-existence).

Keywords: *Ta'dib, Islamic Education, Purification*

Introduction

On one occasion Abu al-Qasim al-Qusyairi (1988, 285) said: "We need more *adab* than much knowledge". For many people the statement above may not be too interesting to be the main goal of Islamic education. In utilitarian terms it is not at all profitable, it even reflects pessimism, or perhaps despairs, of the possibility of succeeding in achieving "happiness" (which is materialistic). But when deeply contemplated on the basis of the "Islamic worldview," the statement is not something apologetic for true (essential) expectations. It is an awareness that must be manifested for every educated Muslim. In other words, this is an effort to revive humanity to be more human. The awareness to make it an aim of Islamic education is proof of "perfection" of humanity. So the statement of al-Qusyairi is not degrading the existence of science, but on the contrary, is an expression of the virtue of one's knowledge reflected in *adab*.

This is the problem that is the ultimate concern of this paper, which describes the thinking of Syed Muhammad Naquib al-Attas, the philosopher of Islamic education in the Malay world, about the concept of *ta'dib* as a clarification of Islamic education. With this concept, it is clear how Al-Attas seeks to revitalize *ta'dib* as the terminology of Islamic education, and *adab* as its main goal. This is certainly done by following the demands of the global community, but also remaining consistent in holding the essential principles of Islam. Al-Attas's thinking about this concept is the contribution of thought in the discourse that never ends regarding the dichotomy in the body of education with the phenomenon of differentiation between religious systems (which are considered traditional science), and the modern education system (as modern science). The debate about the dichotomy in the body

of education between the traditional and the modern which leads to the strengthening of differences in schools (schools), is certainly less productive because it tends to forget the importance of empowering essential essential concepts in Islam.

The terminology of adab is rather close to the concept of character education. In this context Abuddin Nata (2013), explore the need to revitalize character education for Indonesia's future generations. He proposed that the revitalization of character education be carried out through four points. The first is to apply holistic character based instruction. Social, emotional, cognitive, physical, moral and spiritual theories apply in this instruction. Second, what is included in character education is moral, values and religious education as well as civil society. Third, character education in this case must revitalize the role of family, school and society. This means that character education is the responsibility of the three parties. Fourth, the revitalization of mass media is also very important because, although the mass media functions as entertainment, information and education, the first two are more dominant.

This study uses a library research approach (library research). The researcher collected data by reviewing books, literature, notes, as well as various reports relating to the concept of education in Islam which was revealed by Al-Attas. The data analysis technique used in this study is the content analysis method. This analysis is used to obtain valid information and can be re-examined based on the context (Krippendoff 1993). In this analysis the process of selecting, comparing, combining and sorting various definitions is carried out until the relevant ones are found.

Analysis of Adab's Meanings and *Ta'dib*

Searching further, completing the explanation of the concept of *ta'dib* above the author analyzes based on a review of the Arabic dictionary Al-Mu'jam al-Wasith (Dhaif n.d., 19), that the term *ta'dib* is usually translated by training or habituation which has the following basic words and meanings:

1. *Ta'dib* comes from the basic word '*aduba-ya'dubu*' which means training, disciplining yourself for good behavior and manners.
2. *Ta'dib* comes from the word *aba adaba-ya'dibu* ', which means having a party or banquet which means doing and behaving politely.

The word *addaba* as a form of the verb '*ta'dib*' contains the meaning of educating, training, improving, disciplining, and giving action.

While the word *adab* which has a relationship with *ta'dib* in particular has a definitive meaning as follows:

1. In the book *At-Ta'rifat*, Al-Jurjani gives the definition of *adab* as a worship of knowledge ('*irfān*') which can protect itself from mistakes. (Al-Jurjani n.d., 10)
2. In the book *Al-Mu'jam al-Wasith*, the term *adab* is given the meaning as a soul discipline to carry out education and teaching to obtain the applied behavior. Also means, conditions that cause the human mind to be compelled to practice the knowledge obtained (Dhaif n.d., 9).

Looking carefully at the meaning contained in the meaning of *ta'dib* according to al-Jurjani and the dictionary al-Mu'jam al-Wasith above, seems to be in line with the understanding of Naguib al-Attas in interpreting *adab* (ادب) as *ta'dib* (تاديب). This means that what was stated by al-Jurjani and the description of the meaning of the dictionary al-Mu'jam al-Wasith, tends

to lead and represent the meaning of the core key concepts in the word *adab* and *ta'dib* as the terminology of Islamic education. As Naquib al-Attas wrote:

Adab as *ta'dib* is a discipline of body, soul and spirit as well, namely a discipline that confirms the recognition and recognition of the right place in relation to physical abilities and potential, intellectuals and spirituality, recognition and recognition of the fact that knowledge and form are arranged hierarchically according to various levels (*marātib*) and degrees. In adab will be reflected justice and wisdom (wisdom). Adab includes material and spiritual life. Adab also contains invitations to banquets that bring spiritual pleasure, adab involves discipline of mind and soul, right actions and aspects of honor. Adab's emphasis includes charity and knowledge so as to combine science and charity and manners harmoniously, from these three harmonizations giving birth to *ta'dib* as the terminology of Islamic education (Al-Attas 1984, 52–60).

Naquib al-Attas acknowledged, indeed in the Qur'an it does not use the terminology of *adab* or other terms that have the same root word, but the *adab* sayings themselves and their branches are mentioned in the sayings of the Prophet, in poetry or the works of Muslim scholars who came after them. However, "there are at least eighteen entries regarding *ta'dib*, *addaba*, and *adab* which can be found in more than one book collection of hadiths." Even according to Abdel Rahman, "by analyzing the various meanings of *adab* and derivation associated with it, especially words *ta'dib*, out of fifty people who are authors of Arabic-language books, and the analysis generally reinforces the understanding of Naquib al-Attas's thinking" (Wan Daud 1991, 175 dan 451).

Starting from that understanding, and by analyzing based on the rules of Arabic grammar, as stated by Mahmud Yunus that "the word *ta'dib* in language is a form of the word *addaba* (ادب) which means giving *adab*, educating" (Yunus 1972, 37). Which in general in everyday life, *adab* is often interpreted also by manners that reflect personality. Therefore, this term is related to the terminology of Islamic education as stated by Naquib al-Attas (Al-Attas 1981, 220–222) it is stated that "*ta'dib* as a term that is deemed appropriate to designate conception as well as the aim of Islamic education with the paradigm of *tawhid*, in addition to the reasons for other linguistic meanings." Thus, "education is in reality *ta'dib*, because *adab* as defined here includes knowledge and charity" (Al-Attas 1984, 62).

More explicitly, Naquib al-Attas explained that *ta'dib* which comes from the word *adab*, is also interpreted by science, teaching and education or parenting. It is intended that knowledge of educational value must be precisely defined. Moreover, given the knowledge and education with regard to humans and society, recognition and recognition must be applied primarily in the humanitarian order, based on a hierarchical and legitimate order in the degree of primacy based on the criteria of the Qur'an which includes reason, science and *ihsan* (good) In addition, it must be realized in acting in accordance with knowledge positively, praised and praised.

This is of course very much in accordance with the main mission of the apostolate of the Prophet Muhammad, namely to perfect morality. As stated in a Hadith narrated by Bukhari:

انما بعثت لاتمم مكارم الاخلاق (الحديث)

Meaning: "I was sent only to perfect noble character." (Al-Hadith).

In this context, it is universally seen that Naquib al-Attas's thinking about the terminology of Islamic education as *adab* and *ta'dib* besides being a conception of Islamic education, also included it as an educational and epistemology of Islamic education as a whole and integral. So that it can be stated that *ta'dib* as an epistemology of Islamic education with a monotheistic paradigm can be formulated, *as a way of recognition and recognition which is gradually instilled into mankind, and guides him toward the introduction and recognition of the existence of God right in the hierarchical order, and to everything that is right in its right and right place.*

From the above formula, it shows clarity of meaning, that *ta'dib* as an epistemology of Islamic education with a monotheistic paradigm has strong reasons, because with *ta'dib* as an epistemology in Islamic education it can deliver mankind to the introduction and recognition of the existence of God's right place. So that one's self-actualization of the process of Islamic education with *ta'dib* will lead to awareness of the main purpose of its creation (Surah Az-Zāriyāt: 56), its nature (Al-Attas 1995, 51), who in the end can know and recognize God as Creator, and regulate his life as *khalifatullāh* (Surah al-Baqarah: 30), with wisdom, courage, patience and justice. So that it can create happiness in the world and in the hereafter, and get a place to meet with God (Al-Attas 1995, 90).

And this is the highest value in the Islamic perspective, that is not equality, but piety (Surah al-Hujurat: 13), whose value deserves respect in the eyes of God, And *taqwa* is a direct product, as well as educational goals as contained in the definition of *ta'dib*. Naquib al-Attas admittedly acknowledged the existence of various terms which developed in the treasury of science and education regarding educational terminology such as *tarbiyah*, *ta'lim*, and *ta'dib*. And the fact is that until now there is no agreement in a single term, this in itself is a concise sign that the concept of education has not yet been clarified in the minds of Muslims (Al-Attas 1984, 83). Actually, this symptom of the epistemological crisis is one of Naquib al-Attas's intellectual anxieties about the socio-religious and socio-cultural conditions of Muslim intellectuals today. So that with reflection in Naquib al-Attas gave birth to the idea of *adab* and *ta'dib* as the conception of Islamic education as well as the epistemology of Islamic education with a *tauhid* paradigm.

Difference between *Ta'dib*, *Tarbiyah* and *Ta'lim*

As for the term *tarbiyah*, for Naquib al-Attas, the terminology if viewed from the semantic structure of the Qur'ān conceptual system, its essence does contain elements of education, only its orientation is more towards the concept of education which is inclined towards aspects of affection (*rahmah*) and / or good nurture (*tarbiyah*), or also more towards nurturing and guidance which leads to physical (physical) form, so that Naquib al-Attas is considered less touching aspects of spiritual substance (mind, heart, *nafs*, and *rūh*) that humans have. In addition, from the analysis found Naquib al-Attas that:

The term *tarbiyah* understood today is less found in the large Arabic lexicons. Where in the large Arabic lexicon there is no term *tarbiyah* which is understood by the meaning of 'special education for humans' which is in accordance with the Islamic perspective. According to some sources from the analysis conducted by Naquib al-Attas, as from Ibn Manzhur recorded that the root words of the term *tarbiyah* along with other forms, are derived from the words *raba* (رَبَا) and *rabba* (رَبَّى), as narrated by Al-Asma 'i, the term contains the same meaning. As for the meaning, al-Jauhari emphasized that the meaning of *tarbiyah* and several other forms called al-Asma'i meant: feeding, nurturing, nurturing, namely from the root of the word *ghadza* (غَذَا) or

ghadzw (غذو). This meaning refers to everything that grows, such as children, plants and so on. Basically tarbiyah means nurturing, bearing, giving growth, developing, nurturing, making, making increase in growth, raising, producing results that are mature and taming (Al-Attas 1984, 51, 64 dan 75).

Looking at the explanation above, it appears that it is based on semantic field structure) (Al-Attas 1984, 16) Tarbiyah terminology is indeed quite extensive, so this causes the term tarbiyah to be inappropriate and suitable to term the concept of education. Because education is in the Islamic concept according to Naquib al-Attas (Al-Attas 1984, 67 dan 84), only applies specifically to humans. The application of the word tarbiyah based on the semantic structure of Arabic is not only limited to humans, its semantic field extends to other species such as for minerals, plants and animals. It can even refer to cattle farms, chicken and poultry farms, fish farms and plantations.

Furthermore, if analyzed from the reference QS. al-Isrā': 24 as the gandrung is used as a reference in interpreting tarbiyah as an educational concept. Actually for Naquib al-Attas (Al-Attas 1984, 67–70), *it actually results from the development of the interpretation of this verse, which is also one of the reasons that is the pivot of the problem.* As Naquib al-Attas explained on the use of the word raba or rabba in the previous explanation, the basic meaning of these terms does not naturally contain essential elements of knowledge (scientific), intelligence, and virtues which are essentially elements real education.

A situation that will have danger, if the implementation of tarbiyah which is seen as education is transferred to a state of ownership rights - such as the two parents who conduct tarbiyah to their offspring as explained above-, then in this context education will become a secular job. It seems to be for Naquib al-Attas (1984, 68–69), "description of the condition of education as it is the reality that occurs today, so that the orientation and objectives to be achieved from tarbiyah, are normally physical and material in nature, and have a quantitative character with the utilitarian principle."

Interpretation and judgment of the verse, for Naquib al-Attas (1984, 72), that humans were encouraged by God to lower the wings of humility because of love for their parents, so they prayed: "My Lord! Forgive them as they have raised me in childhood. "In the verse," the term rabbayānī (رباني) has the meaning rahmah, "namely forgiveness or affection. It also means giving food and love, clothing and shelter and care, in short it comes down to the meaning of the care given by parents to their children. Following are the reasons stated by Naquib al-Attas (1984, 70–71):

... For this context, because in the sentence irhamhumā kamā rabbayānī shagīrā, the kaf (ك) of kama (كما) is known as kaf at-tasybiyyah (كاف التشبيبة), which is the comparative kaf. So called because of the similarities that exist between the innate concepts in comparable words, which in this context refers to irhamhumā, ارحمهما (ie rahmah) and rabbayānī (ie tarbiyah). The literal meaning is: give them forgiveness as when they took care of us. 'It is true that the word tarbiyah is mashdar from rabbaituhu equal to rahmah or forgiveness, therefore if God creates, maintains, maintains, gives, takes care of and has actions that cause God is called ar-Rabb, then all of them are acts of mercy or His love.

Thus, if analogous to humans, who carry out actions such as ar-Rabb (ie on the meaning of God, as explained earlier) to their offspring, then that is what is called tarbiyah. So that on the basis of understanding the meaning contained in the word ar-Rabb as indeed tarbiyah, it appears that in the term tarbiyah as the concept of education, indeed there is a lack

of action that refers to the aspect of science ('ilm), but rather refers to an essential growth condition and physical development. Even though in the view of Islam there is a significant difference between knowledge and mercy (compassion), and God covers everything with rahmah and 'ilm. The Word of God which states it is found in QS. al-Mu'min: 7.

وسعت كل شيء رحمة وعلما

Meaning: "Our Lord, You have encompassed all things in mercy and knowledge."

On the basis of the interpretation of the verse above, the term tarbiyah as a concept of education, presumably does not yet have completeness and is not inherent in order to refer to rational and intellectual aspects of the goals to be achieved for each individual as a good human being, because to be able to fulfill the complete intellectuals require that the actual cultivation of knowledge is a harmonious combination between science, charity and manners.

To strengthen the above evidence, Naquib al-Attas added that it is really not expected if conclusions were reached for Muslims from the understanding contained in QS. al-Syu'arā ': 18, which reads:

قال الم نريك فينا وليداً ولبثت فينا من عمرك سنين (الشعراء)

Meaning: "[Pharaoh] said, "Did we not raise you among us as a child, and you remained among us for years of your life?."

Which shows that Pharaoh has educated Prophet Musa a., Because in the verse there is the word nurabbika (نريك) - if the word tarbiyah is believed to come from the word Rabb - meaning education. According to Naquib al-Attas, said Nurabbika, however, there is indeed an element of tarbiyah, and in fact indeed Pharaoh has done tarbiyah on Prophet Musa. Therefore, in interpreting the verse, Naquib al-Attas (1984, 72) carefully stated, when Pharaoh said to Prophet Musa a. "Have we not raised you as a child among us?" Not by interpretation "Have we not educated you as a child between us? "

Based on the analysis of Naquib al-Attas's interpretation of QS. al-Isra ': 24 and QS. al-Syu'arā ': 18, if it is noted more deeply that the word tarbiyah seems to be more physical-material rather than spiritual-spiritual, because education in childhood is more prominent in the form of nurturing rather than mental and spiritual formation. First, the interpretation of QS. al-Isra: 24 that the term *robbayānī* (ربباني) means mercy, namely forgiveness or affection, clothing and shelter and care; in short, maintenance provided by parents to their children. Whereas the second, towards the interpretation of al-Syu'arā ': 18, actually further clarifies that understanding, because it is admitted that it is very irrational if Prophet Musa a. will get spiritual education in the middle of the Pharaoh family, except for upbringing and physical growth up to a rather large level.

Therefore, Naquib al-Attas (1984, 77-78) concluded that, "the concept of tarbiyah - in the meaning of its origin and in its application and understanding by Muslims in earlier times - is not intended to show education or the educational process." Because of the qualitative prominence of the concept of "tarbiyah" (Hamzah 1966, 6) is love (rahmah) but 'yet' refers to giving that involves and emphasizes the aspect of planting knowledge and intellect. While in the context of *ta'dib*, the aspect of knowledge is more highlighted than compassion. Even in the conceptual structure *ta'dib* includes elements of knowledge (ilm: علم), teaching (*ta'lim*: تعليم) and good nurture (tarbiyah: تربية) (Al-Attas 1984, 74-75).

As for the concept of *ta'lim*, it is a term that also develops in connection with the terminology of education in the Islamic world, especially in Arabic-speaking countries. It seems that the term *ta'lim* is not much that can be found from the thoughts of Naquib al-Attas, this is possible from an analysis that can be understood by researchers that the term *ta'lim* is

included in the part that builds key concepts in delivering the birth of the term *ta'dib*. Because *ta'lim* in it already contains the element of knowledge, it's just that - if it is associated with education - it is more directed at the process of transferring knowledge in a teaching. In this context, it seems that the term *ta'lim* - which is the origin of the word - is ama allama is the equivalent of the word addaba which means teaching, while addaba means education.

For proof of this thought, Naquib al-Attas (1984, 48, 51 dan 60) put forward as follows: *Ta'lim* is a conceptual partner that has the same meaning as *ta'dib*, but in *ta'lim* - if it is associated with key concepts of educational terminology, as understood by Naquib al-Attas as an introduction and recognition of the correct places of everything in the order of creation so that it leads to the introduction and recognition of the place of God right in the order of existence and existence - then *ta'lim* (تعليم) is only limited to recognition, so it does not mean education, but teaching (ta'allum تعلم). Because what makes education as an education is *a combination of recognition and recognition that gives birth to planting*.

Furthermore, according to Ibnu Manzhur in Naquib al-Attas (1984, 60) that *ta'lim* is interpreted by az-Zajjaj is, "as the way God teaches His Prophet." Presumably the reference to this interpretation can be understood at least from some of the following God's words: QS. al-Baqarah: 31, QS. an-Nahl: 16, QS. al-Alaq: 1-5, and QS. al-Jumu'ah: 2, namely: Qor'an words in QS. an-Nahl: 16, meaning: "Allah taught Adam the names of all of them."

وَقَالَ يَا أَيُّهَا النَّاسُ عَلِّمْنَا مَنطِقَ الطَّيْرِ ١٦

Meaning: "Say (Sulaiman): O people, we have been taught the understanding of the sound of birds."

God's word in QS. al-Alaq: 1-5, meaning: "Read in the name of your Lord who created, who created man from a lump of blood. Read for your most gracious Lord. Who teaches by means of kalam. That teaches people what they don't know."

God's word in QS. al-Jumu'ah: 2, meaning: "He sent to the illiterate an Apostle among them, who recited the verses to them the book and wisdom (as-sunnah). And in fact they were really in a real error before."

In addition, it is also supported by Muslim intellectuals since the earliest periods until now it seems that it is not so much a problem with the use of the word *ta'lim* as teaching in the educational process. Because *ta'lim* is integrated with science, and *ta'lim* has special connotations that refer to science, so that *ta'lim* has the meaning of teaching science to become someone of knowledge (Al-Attas 1984, 31, 39, 43, 51 dan 63).

As a teaching process of Abdul Fatah Jalal (1977, 17) argues that, "*ta'lim* is the provision of knowledge, understanding, understanding, responsibility, and planting trust, so that tazkiyyah (sanctification) or cleansing of human beings from all impurities and make the human being is in a condition that allows to accept al- wisdom and learn everything that is beneficial to him and what he does not know."

Ta'lim as a process of teaching science to every human soul to know the verses of Allah (اية) is unlimited and limited by certain provisions. This is as explained by Naquib al-Attas (1995, 34-39) that:

Ta'lim as teaching is the process of transmitting knowledge to the soul of an individual without certain limitations and conditions. Nevertheless, it needs to be realized that even though the teaching of knowledge knows no boundaries, but there is still a limit

to the truth of a science, if there is no truth in a science, this means a mistake. And if it exceeds the limit of truth from a science, this is called tyranny. Another reason, that the neutrality of a science does not mean free of value, because the authority of the truth of a science comes from the revelation of God, which is sought through the physical and spiritual senses, intellect and intuition, and absolute authority.

Understanding of the thoughts of Naquib al-Attas above, refers to interpretations that are based on the word of Allah. in al-Qur'ān surat al-Baqarah: 31 about 'allama of God to Prophet Adam a.s. While the transmission process is carried out in stages as the Prophet Adam witnessed and analyzed *asmā'*-*asmā'* 'that Allah taught him.

In terms of understanding the concept of *ta'lim*, Muhammad Athiyah al-Abrasyi (n.d., 7) said that "the dominant orientation of the *ta'lim* process is more towards science or cognitive nature - as an introduction - without any emphasis on the recognition and cultivation of such knowledge in a real action ('charity)." Apparently, Muhammad Athiyah al-al's understanding Abrasyi concerning the concept of *ta'lim* has the same school as Naquib al-Attas, but not at the conception of *ta'dib*.

***Ta'dib*: Conception of Islamic Education Purification**

Based on some of the constructs of the thinking of the education experts above, it seems that Naquib al-Attas remained more inclined to the concept of *ta'dib* as the right and correct terminology for the term Islamic education. In fact, according to him, the concept of *ta'ib* can be said as a clarification of appropriate terminology to refer to the concept of education in Islam.

After all for Naquib al-Attas (1984, 64–65 dan 74), the term *ta'dib* is more appropriate in giving the meaning of Islamic education, while the term *tarbiyah* in its connotation used in the term Islamic education up to now has been used as a term, "relatively new," as a mere conjecture, "too forced", "Has been made up by people who associate themselves with modernist thought," with the intention of expressing the meaning of education regardless of its true nature.

Muslim intellectuals should be able to better understand that in essence the term *tarbiyah* - and has been applied in the mention of Islamic education today - better reflects the Western concept of education. Remembering the term *tarbiyah* that he meant was not as they still stated, from a clear translation of the term "*education*" (Echols 2008, 207). Rather it deviates from the direction of the meaning of the Latin partner term, "*educare* and *educatio*." Moreover, it is incompatible with the integral fabric of the key core concepts and the main of the scientific nature of Arabic is *addaba* and *ta'dib* in building the terminology of the concept of Islamic education. This phenomenon, "is one of the symptoms termed Naquib al-Attas with De-Islamization" (Al-Attas 1984, 64–65 dan 95).

Apart from that perspective, then to pursue the path of true truth (*tahqīq*) there is a need for clarification of Islamic education terminology that is truly in accordance with the views of Islam, previous religious traditions and Muslim intellectual thought. For this reason, Naquib al-Attas gave his clarification by returning to offer concentrically to revive *ta'dib* as a terminology of Islamic education as well as an appropriate epistemology in Islamic education, because it refers to the conceptual authority of revelation.

With *ta'dib*, which is used as a conception as well as the epistemology of Islamic education, God willing, everything that exists (form) will be placed in the actual place, or

placed in the right place. Which in turn can be applied (practiced) with sincerity, good and true, in order to achieve happiness (sa'adah) both in life in this world and later on.

The following, according to Naquib al-Attas (1984, 76), some fatal consequences that can be caused as a result of not using the concept of adab and *ta'dib* as terminology, epistemology and the purpose of Islamic education are:

1. Confusion and errors in knowledge
2. The loss is in knowledge
3. The rise of leaders who do not fulfill legitimate leadership requirements in Muslims, who do not have high moral, intellectual and spiritual standards needed in leadership.

In fact all the roots of the dilemma have become a vicious cycle of violence, and the core of the main cause is chaos and errors in scientific matters. So to solve this vicious cycle, the first thing to overcome is to overcome the loss of adab, by reviving (revitalizing) *ta'dib* as the terminology of education while implementing it in a learning process. Because there will be no true science can be implanted without the existence of adherent preconditions in the person who seeks and receives it. As affirmed by Naquib al-Attas (1984, 76–77) the following:

The loss of adab means the loss of the ability to distinguish the right places from all things, which results in leveling everything at the same level (مراتب), as well as disturbing the order of nature - as regulated according to their *marātib* and *darājat*-, destruction of legitimate authority, and results in the inability to recognize and recognize true leadership in all areas of life.

Look carefully indeed the ideas put forward by Naquib al-Attas have a positive moral message in the treasury of Islamic education today, to be clarified again based on the true Islamic worldview. After all, thought was not contrived (speculation) - as was done by the secular Western view - but in line with what had been done by its predecessors such as Ibn Miskawaih, and al-Ghazali. According to Ibn Miskawaihi (1934, 64) that the various sciences that are taught should not be taught solely because of science itself, or merely academic purposes, but because other goals are more substantial, basic and essential, namely noble character. In other words, every science carries a noble moral mission, and not merely knowledge. In this way, the more and higher a person's knowledge, the more the character will be higher.

In this connection too, al-Ghazali (n.d., 56) stressed that the importance of adab problems in Islamic education, as what he stated that an im alim should be engaged in science continuously but also practiced his knowledge. According to him, science is a way that will deliver people to the happiness of the world and the hereafter, but happiness will not be achieved except by knowledge and charity, knowledge and charity is impossible to achieve unless the knowledge of charity is mastered (Abudin Nata 2001, 88).

According to Naquib al-Attas, *ta'dib* was born as the terminology of education not by itself but by the Islamic worldview which refers to revelation, the sunnah of the Prophet and also the foundation of reason and intuition (metaphysics). In addition, it is based on a critical analysis of thirteen basic essential concepts in Islam. Of the thirteen concepts, the core concept lies in the conception of adab. The manner in which Naquib al-Attas refers is "knowledge that prevents humans from misjudging errors. Adab means the recognition and recognition of the nature that knowledge and form are hierarchically organized according to their various levels and degrees and about one's right place in relation to that essence and with one's physical, intellectual, and spiritual capacity and potential" (Al-Attas 1984, 63).

According to Al-Attas (1984, 61–64) This conception of adab is the main core of the birth of the concept of "*ta'dib*" as the terminology of Islamic education which is also a harmonious combination of the concepts of "science" (علم) and "charity" (عمل). Then the content of *ta'dib* aside from being a terminology of Islamic education, *ta'dib* also serves as a goal in Islamic education that has a paradigm of tawhid. *Ta'dib* orientates in his education to a process that makes humans able to "recognize" (Al-Attas 1995, 21) and "recognizing" its position in its relationship with God - as the real Owner - and making people act in accordance with the recognition and recognition. This in turn is implemented in "expressions" (مشهد) statements of sincerity in the act "ibādah" (عبادة) in response to "hukm" (حكم) - in this case it means human judgment to God as the employer. From the explanation above, there is a clear meaning that *ta'dib* includes conception (ontology), epistemology (process) and purpose (axiology) expressed in good deeds that are good for humans, both to themselves, their environment and especially to His God from the process and results of education that someone has taken.

Thus, it is clear that the dominance of the concept of conceptions as Islamic education has a high orientation towards the prominence of science and charity at the same time. Therefore, Islamic education as *ta'dib* is not just a learning process to recognize Himself and God, but is broader than that, because of all existing forms, and the existence of something due to the existence of God, including the universe and all its contents. So education with the terminology of *ta'dib* is like a media of clarification to remind (re-cognize) the recognition and self-recognition of each person towards His khaliq that was previously agreed upon (pre-existent).

Conclusion

Muslims, especially observers of the performance of Islamic education should not be a priori towards the ideas of Naquib al-Attas's ideas related to the conception of adab and *ta'dib*. With this concept, Al-Attas is actually trying to clarify in the minds of Islamic intellectuals related to the lack of agreement in the standard terminology of education in Islam. Adab and *ta'dib* for al-Attas are the main essence of Islamic education based on the Islamic worldview (ru'yat al-Islām li al-Wujūd). Islamic education in essence prepares students to be able to understand and realize their position in the order of existence and creation of an orderly cosmos, as well as their relationship as beings with Allah (khaliq). With this understanding and awareness, students realize that whatever they do is in order to get closer to Him. The next implication will certainly be born of human beings who have good manners and noble character both in daily life and in all activities of life as a whole.

Bibliography

- al-Abrasyi, Muhammad Athiyah. *At-Tarbiyah Al-Islamiyah*. Kairo: Dar al-Fikr al-Arabi.
- Al-Attas, Syed Muhammad Naquib. 1981. "Islam Dan Sekularisme." In Bandung: Pustaka Salam ITB.
- — —. 1984. *Konsep Pendidikan Dalam Islam: Suatu Rangka Pikir Pembinaan Filsafat Pendidikan Islam*. Bandung: Mizan.
- — —. 1995. *Prolegomena to The Metaphysics of Islam An Exposition of The Fundamental Elements of The Worldview of Islam*. Kuala Lumpur, Malaysia: ISTAC.
- al-Ghazali, Imam. *Ihya 'Ulum Ad-Din*. Beirut: Dar al-Fikr.
- Al-Jurjani. *At-Ta'rifat*. Tunisia: Dar Er-Tunisiyah.
- Al-Qusyair, ABu al-Qasimi. 1988. *Risalah Al-Qusyairiyah Fi 'ilm Al-Tashawwuf*. Damskus: Dar Al-Khair.
- Dhaif, Syauiqi. *Al-Mu'jam Al-Wasith*. Jakarta: Mathba Angkasa.
- Echols, Jhon M. dan Hasan Shadily. 2008. *Kamus Inggris Indonesia*. Jakarta: Gramedia.
- Hamzah, Umar Yusuf. 1966. *Ma'alim at-Tarbiyah Fi Al-Qur'an Wa Al-Sunnah*. Yordan: Dar Usamah.
- Jalal, Abdul Fatah. 1977. *Minal Ushul At-Tarbawiyah Fil Islam*. Mesir: Darul Kitab Misriyyah.
- Krippendoff, Klaus. 1993. *Analisis Isi: Pengantar Teori Dan Metodologi*. Jakarta: Citra Niaga Rajawali Press.
- Kristiawan, Muhammad. 2016. "Telaah Revolusi Mental Dan Pendidikan Karakter Dalam Pembentukan Sumber Daya Manusia Indonesia Yang Pandai Dan Berakhlak Mulia." *Ta'dib* 18(1): 13–25.
<http://ecampus.iainbatusangkar.ac.id/ojs/index.php/takdib/article/view/274>.
- Miskawaihi, Ibnu. 1934. *Tahzib Al-Akhlaq Wa Tathhir Al-'Araq*. Mesir: al-Mathba'ah al-Mishriyah.
- Nata, Abuddin. 2013. "Revitalisasi Pendidikan Karakter untuk Mencetak Generasi Unggul." *Didaktika* 1 (1). <http://jurnal.iainkediri.ac.id/index.php/didaktika/article/view/114> (November 8, 2018).
- Nata, Abudin. 2001. *Pemikiran Para Tokoh Pendidikan Islam*. Jakarta: Raja Grafindo Persada.
- Wan Daud, Wan Mohd Nor. 1991. *Filsafat Dan Praktik Pendidikan Islam Syed Muhammad Naquib Al-Attas*. Bandung: Mizan.
- Yunus, Mahmud. 1972. *Kamus Arab Indonesia*. Jakarta: Yayasan Penyelenggara Penerjemah/Penafsir al-Qur'an.

